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come peace and confidence in death, and this by special revelation and not because of a consciousness of being justified and reconciled with God. Thus the synagogue's doctrine of justification and atonement reaches out beyond itself. Eschatology must reveal the completion of salvation, alike for the community and for the individual.*

THE PESHITTO.

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§ I. THE NAME.

The name of the oldest and in every respect most valuable of the Syriac translations of the Bible is generally written *Peshito* or *Peshitto*, the latter being the more correct and accurate form. The word is a feminine form of an adjective from a root meaning to spread out or make plain. It agrees with a feminine noun understood, the equivalent of *ekdosis* or *versio*. The meaning of the word is then *plana* or *simplex*. The omission of the noun in the technical title has many parallels, as, e. g., in *Vulgata* for Jerome's Latin version, or *Koine* for the original Septuagint version as contrasted with later recensions. The exact import of the adjective is somewhat in doubt. The ordinary interpretation is that it signifies the simple or plain as over against the complex and less intelligible, and that the name refers particularly to the fidelity of the translation. Nestle (in Herzog's *Real Encycl.*, 2d ed., Vol. XV, p. 192) draws attention to the paraphrasing interpretations of Barhebræus, who explains the word as equivalent to "the version in common use," calling it the version "in which we read," "the one which is

* An abstract of Weber's discussion of the Eschatology of the Talmud may be found in the *STUDENT*, Sept.-Dec., 1888. G. B. S.

everywhere found in the hands of the people." This would agree with the prominence of the version as standing historically and intrinsically at the head of Syriac literature. The later Syriac versions, such as the *Philoxeniana*, or monophysitic translations, were made in the interests of special sects or schools, and never enjoyed anything like a general acceptance on the part of the Syrian Christians; for the Peshitto is one of several Syriac versions, just as the Septuagint is one of a number of Greek, and the Vulgate one of several Latin translations. With the Septuagint it shares the distinction of being at once the oldest and the best of its class. It has frequently been called "the queen of translations." Strange to say the name now so familiar is found in literature at a comparatively late date. Formerly it was supposed that no evidence of the existence of the word could be found earlier than the thirteenth century. But Nestle and other Syriac scholars note the fact that it is found in Massoretic manuscripts of the ninth and tenth centuries. Manifestly it was not the original appellation of the translation, for which no such special name was needed, as, e. g., Luther's translation has no particular technical name to correspond to the "Authorized Version" of the King James translation. The best explanation of the term is probably this, that it owes its origin to the time when other Syriac versions were made for special purposes, and it was found necessary to distinguish the old and common translation from its later rivals. The term seems not to have been known to earlier Syriac Christians. A number of their writers from dates as late as the close of the sixth century do not use the word, but speak of "the old Syriac version," "the Syriac copy," or simply "the Syriac."

§ 2. CHARACTER.

The Old Testament in the Peshitto has been translated from the Hebrew and the New Testament from the Greek. The determination of the exact relations of the Syriac Old Testament to the common Massoretic Hebrew text is involved in many difficulties, not a few of them quite like the problems that perplex the text-critical study of the Septuagint. As the Peshitto was used by about all the Syrian sects, changes and alterations and even recensions of the original version were

made at different times, although matters in this regard are not as bad here as they are in the case of the Septuagint. But even as it is it often requires close critical judgment for the settlement of the original Syriac renderings. So much, however, is certain, that, on the whole, the original of the Syriac translator was a text practically the same as the ordinary Hebrew text. The fact that not all the books are translated with the same fidelity and degree of literalness, coupled with the statements of Ephrem the Syrian and Jacob of Edessa, who speak of more than one translator, it would seem that a number of scholars, and not one only, had produced this version, the case here too paralleling the Septuagint, with the difference that in the latter case the historical evidences to this effect exist in abundance. In the Peshitto of the Old Testament the Pentateuch and Job are closely rendered from the Hebrew, but are done under the spirit and spell of Jewish exegesis. On the other hand strange agreements with the Septuagint are found, particularly in Isaiah and the twelve minor prophets, where the departures from the Hebrew text by both versions are noteworthy. However, as these departures do not exist just where they are most characteristic of the Septuagint, there is no reason for accepting the view that the latter had any influence on the renderings of the former. Elsewhere, as in Ruth, there are beginnings of the paraphrasing manner of the later Aramaic targums, the amount of foreign material that has been introduced being, however, very small. Keil's explanation of these peculiarities as having resulted from exegetical traditions of the day, and in part from later interpolations, evidently covers the case fairly and satisfactorily. The New Testament Peshitto is so literal a rendition of the Greek that not only a number of Greek words have been retained, but also even some Latin ones without translation. In its present shape the version includes also the Apocrypha of the Old Testament and the whole of the New Testament canon. This was not the case originally. The Apocrypha are a later addition to the Old Testament, and the New Testament did not include the Apocalypse and the four smaller catholic letters, the canon thus not going beyond that of Irenæus, Tertullian, and Clemens of Alexandria, at a time when the question of the *Antilegomena* had not yet been definitely settled.

§ 3. AGE.

But little can be said with certainty concerning the time when this version was made, except the general statement that it is a very early translation. According to Barhebræus the Syrians themselves had three theories on this subject, the one being that the first Syriac translation of the Old Testament was made as early as the days of Solomon and Hiram; secondly, that it was made by the priest Asa, who was sent by the king of Assyria to Samaria; and, thirdly, that the Old Testament was rendered at the same time with the New in the days of the Apostle Addai and King Abgar; or, in other words, immediately at the introduction of Christianity into Syria. The last mentioned view has by all odds the greatest degree of probability in its favor. There is no historical evidence that the Syrians in pre-christian times entered into such relationship to Judaism as to make the translation of their sacred books a probable event; nor did there exist such literary activity among the Syrians as there existed in Alexandria which called for such a version as a literary project merely. On the other hand the cases have been and are yet many in which the introduction of Christianity was accompanied by the introduction of the sacred books of the faith, which then became the beginning and foundation of the whole national literature. These data render it very probable that the whole version, the Old Testament as well as the New, is Christian in character, and that the claim of a Jewish source for the Old Testament is without good grounds. The fact that certain portions of the Old Testament show undoubted signs of the influence of a Jewish traditional exegesis is no point against this, since a similar phenomenon, to a greater or less degree, is observed in the great mass of early Christian literature. The New Testament having been translated while the canon was yet in its formative state also speaks for an early date, possibly as early as the second half of the second century, when Christianity was introduced into Syria. Some uncertainty is thrown into this matter by the recent investigations of Zahn and others on the New Testament canon of the Syrian church; but even then the date would not be later by more than a few decades.

§ 4. VALUE.

The preliminary questions in connection with the Peshitto are so many and so few have been thoroughly discussed that the text-critical value of the version as such and as a whole can scarcely be stated in direct thetical form, with the exception of this, that it presents on the whole excellent corroborative testimony to the correctness of the Massoretic Hebrew. In particular cases, however, the value of its testimony must be determined by the immediate facts. Its use in this line has not been as fully investigated as has been that of the Septuagint, though it is generally accepted as the first witness of importance after the Seventy. In modern Old Testament textual investigations, such as by Cornill, Wellhausen, Lagarde, Ryssel and others, some good work has been done in this line. The exegetical and philological value is apparent from the data given above. Scarcely a beginning has been made in the thorough investigation of the problems of the Peshitto as presented from the stand-point of modern biblical study. The literature on the subject is given in its greatest completeness by Nestle, in his Syriac grammar, in the *Porta Orientalium Linguarum* series.

THE POSTEXILIC HISTORY OF ISRAEL. II.

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In the previous paper, we glanced at the events of the seventy years of the exile. Logically, the present paper should take up the whole question of the condition of Israel during the seventy years—the state of the holy land, and of religion there; the circumstances of the exiled people, their numbers, locations, institutions, religious state, and especially the changes that came to them. But most of these topics can be discussed, incidentally, in connection with the various returns of the Jews to Palestine, and all the space of the present paper is needed for one subdivision of the main subject, namely: